

-----Satya Vrat Shastri

Though more well-known for its Buddhist sites like the Wat Mahāthāt, Sukhothai has some Brahmanic^{al} sites too besides ~~many~~ some Brahmanic^{al} artefacts discovered from areas around it which are now housed in the Museum there. The sites are :

Thewālai Kaset Phimān

It is mentioned in the Stone Inscription of King Li Thai of 1361 A.D. This records the placing of the images of Śiva and Viṣṇu in the shrine in 1349 A.D. for Brāhmanas to worship.

The Inscription reads :

"In 1271 Śaka, a year of the Ox , on Friday, the 11th of the waxing moon of Āśāḍha in the rākṣa of Pūrvāśāḍha at sunrise the king (Phra Pada Kamrateng AN Sri Sūrya-vaṁśa Rāma Mahārājādhirāja) erected an image of Maheśvara and an image of Viṣṇu in the Devālaya Mahāksetra of this Mango Grove ...for all the ascetics and the Brāhmanas to worship for ever....

The images of Śiva and Viṣṇu are believed to correspond to a group of bronze sculptures of Hindu gods wearing typical Hindu attires and adorned with ornaments. Some of these sculptures are currently on display in the National Museum at Bangkok.

The important monument in this Thewālai, Devālaya, temple is the base of a hall where those images originally stood. The hall is in the Mandapa shape with eight columns and is 12 metres wide. This ancient monument was excavated and restored in 1970.

Wat Si Sawāi

It is situated 300 metres southwest of Wat Mahāthāt and is surrounded with beautiful scenery. Interesting work of art in it is the main Prang that consists of three towers of Lopburi style. In its front there are two bases of Vihāras located next to each other and surrounded with bricks/slate boundary wall. The outer wall is built of laterite . From its excavation and renovation fragments and antiques were found such as a lintel showing Viṣṇu stepping over the ocean, fragments of a bronze idol and Liṅga and a Buddhist image of Lopburi style. King Rama VI of the Chakri dynasty visited this temple when he was holding the position of Crown Prince. He had found the image of Svayambhū (Śiva) in the Vihāra. Hence it is assumed that Wat Si Sawāi was once the ancient site of Brāhmaṇa religion.

Some ~~These~~ Hindu sculptures that were discovered from Wat Si Sawāi ~~are preserved now in the Ramkhamhaeng Museum of Sukhothai. These are :~~
(i) an image of Harihaṛ in bronze of Sukhothai att,

14th-15th Cen. A.D.



- (ii) an image of Śiva in bronze, Sukhothai art, 14th-15th Cen. A.D.
- (iii) Torso of Śiva in stone "
- (iv) Torso of Śiva in stone "
- (v) right arm of a deity "

Taphadaeng Shrine

It is situated north of Wat Mahāthāt. It is sometimes called Phra Sua Muang Shrine. The architectural style of this ancient site copied the Khmer art which exercised influence over Sukhothai during the reign of King Sūryavarman II of the 12th Cen. A.D. An excavation revealed significant sculptures such as a figure of Śiva and a goddess. According to their accessories and dress it looks to be typically Khmer sculpture of the Angkor Wat art of around the 11th Cen. A.D.

Wat Phra Phai Luang

This ancient site is situated in the northern part outside the town of Sukhothai. It is adjacent to the outer enclosure of Sukhothai with Phra Ruang passing the eastern part. It is known as one of the significant ancient sites of Sukhothai because it demonstrates historical traces of art having existed before the establishment of the town of Sukhothai until the late Sukhothai period. The cluster of ancient sites in the middle is surrounded with two moats. The outer moat is square shaped with approximately one kilometre width each side. The inner moat is smaller than the outer one. It looks there was no moat in the eastern part. It is believed such a large moat could be the expression of the Khmer belief. There are 3 Prangs or Prasads representing the three essences of the ancient site. This is because the style of these towers and the decoration are similar to the Khmer art of the reign of King Jayavarman II. In the 13th Cen. A.D. these towers were the place of worship for the Hindus. This is because the fragments of an idol and a pedestal were found from here. Since King Jayavarman VII had a strong belief in Mahāyāna Buddhism, he renovated the towers and highlighted the pediment and the stucco illustrating the previous life of Lord Buddha. This particular style of the Buddha image is also found in Prasad Hin Pimai.

Wat Phra Phai Luang

Located to the east of the northern gate and the outer rampart

of Sukhothai, it is considered a group of ancient edifices of great significance because its buildings constructed in different phases have left impressive evidence of the evolution of the Sukhothai art.

The oldest ancient monuments in this temple are three buildings constructed in Prasad form (imitating Hindu Śikhara Vimānas). At present two of them are still in existence with their bases only in sight. The remaining one in the north is adorned with stuccoed relief depicting the ~~stories of the Buddha~~ stories of the Buddha like those at a Prasad at W. Mahāthāt at Lopburi Province and at Pallial Prasad at Angkor. In addition there are stuccoed reliefs depicting deities of Hinduism, such as an image of Viṣṇu Śiva and an image of Brahmā. These help confirm the supposition that around the 13th Cen. A.D. communities in Sukhothai had cultural contact with Khmers in the reign of Jayavarman VII and were also associated with a town under the Khmer influence called Lavo (the present Lopburi Province). To the east of the Prasad are located a Vihāra and a Chedi in pyramid shape with every sloping side decorated with superimposed receding porches which are similar to those of Kutkut Chedi in Lamphun Province for enshrining the stuccoed images of the Buddha.

The Brahmanical Artefacts in the Ramkhamhaeng Museum

Among its many exhibits this Museum at Sukhothai has some Brahmanical artefacts which, apart from those mentioned in connection with the description of Thewalai Si Sawai, are :

- (i) Aśvalīṅga in sandstone, Lopburi art, 11th--12th Cen. A.D.
- (ii) Pedestal of Līṅga or Yoni
- (iii) An image of Harihara, Sukhothai art, 14th Cen. A.D.

(IV) An image of Viṣṇu,

- (v) A panel depicting ^(Vishnu) resting on the celebrated serpent Śeṣa with its seven hoods with seated Lakṣmī holding the feet of the Lord in her arms. From the navel of the Lord springs forth a lotus stalk with full-blossomed lotus on which Brahmā is comfortably seated in a posture of worship. With a little towards the side of the feet there is the figure of a śādhu with matted hair and rosary who could be Lord Śiva. If this surmise were to be correct, then the panel would be representing the entire Hindu Trinity which would distinguish it from a similar panel at Prasad Panom Rung.

The Divinity of Rama.

There has been a general impression about Valmiki Ramayana-the origin of the story of Shri Ram-that it projects him as a great human personality which became more a history as the great poet was also a contemporary of his unparalleled hero. On the other hand, it is also believed that Shri Ram has been projected in Ramayana of Goswami Tulsi Das as an incarnation of supreme God. With these two impressions, a definite conclusion has been ^{drawn} ~~made~~ that Shri Ram as a great ideal in human form could better inspire human beings than in the form of God incarnated as the God is to be worshiped and not to be followed. There is ~~not~~ denying ^{the} fact that the underlying message of Valmiki's Ramayana speaks of Shri Ram as a great idealist and still a greater human personality who translated his idealism and principles into actions in day to day life, thus ^{leaving} ~~became~~ an all-time example of truth i.e. an embodiment of Dharma "Ramo Vigrahavan Dharmah". In spite of this great message of his Ramayana, Sage Valmiki reminds the readers on several occasions who Shri Ram was - the Almighty God himself. Therefore, separation of his divinity from his great humanism is not at all needed - as the two intermingled and entwined make them one and the whole entity-the personality of ^{the} greatest of the great Shri Ram.

On intellectual plane one may think that he or she has nothing to do with the divinity or godhead of Shri Ram and ~~but~~ inspiration to be taken from his ideal deeds is more than enough. Though it sounds well and even convincing but the most important message of Ramayana is far beyond. When there is an incarnation of God, it has a specific mission or purpose of its own to teach others through his ideal deeds what God expects from human beings. He sets human example at the level of highest ~~x~~ peaks of high ^{hills} Himalayas to expect others to climb them as high as they can. But the human being is by and large weak by nature and lacks ~~in~~ ^{and therefore} courage ~~can not~~ climb such heights ~~by his own~~, takes help from God, necessary ~~and~~ ^{and} divine power by praying and surrendering. And it surely works provided there is sincerely and genuineness based on simplicity of heart. Impossible becomes possible. Here divinity becomes relevant when a person - a devotee, conscious of his limits needs the help and protection of ^{the} limitless.

That is the reason why Valmiki as well as Tulsi Das depict Ram as God Almighty as well as a great human idealist. This is also a purpose of divine incarnation where a greatest of ^{the} great human being cannot be separated from his original

eternal element i.e. the Godhead. One inspires and other provides necessary strength to fulfill it. In Valmiki Ramayana many events and also the various gods speak dozens of times the supreme Godhead of Shri Ram whereas Saint Tulsi Das in addition to it, himself reminds hundred of times about the Supreme divinity of his Supreme Master. It would not be out of context to mention that Valmiki of Treta Yug himself incarnated in the form of Tulsi Das to sing Ramkatha again with the aim of wash^{ing} off the sins of the wicked persons of Kaliyug. This truth was first revealed by an accomplished saint Nabha Das, also a contemporary of saint Tulsi Das, in his immortal volume Bhaktamal in which many undisclosed stories, mystries and miracles dealing with divine attainments of various saints including Tulsi Das, have been made known for the first time.

The divine hint in beginning

Infact, Valmiki Ramayana is full of divinity of Shri Ram from beginning to end. A couple of lines of the very first sloka^{makes} speaks amply clear about the supreme godhead of Shri Ram when it says:-

रामेण प्रतिहन्यते कलिमलं, रामाय कार्यं नमः
रामात् अस्ति कालमीमंजुगो, रामस्य सर्वं वशे
— अस्मात् —

Ram destroys all the vices of Kaliyug. Therefore we should salute Him. Even most fiercerful snake of death also remains fearful of Ram,

The third sloka also supports the truth by saying:-

ब्रह्मा विष्णु महेशाद्या यस्यांशा लोकतटधकाः ।
नमामि देवे चिद्रूपं विशुद्धं परमं भजे ।

Even Brahma, Vishnu and Shiva in charge of the whole creation on their respective roles, are just inseparable part of Shri Ram.

The Ramkatha (Story of Shri Ram) had its origin in the divine realm, as said in this sloka :-

कथा रामायणस्यापि नित्यं भवति यद्गृहे ।
तद् गृहं तीर्थरूपं हि दुष्टानां पापनाशनम् ॥

That house becomes holy tirth (place of pilgrimage) where in Ram Katha is recited every day and there the sins of even wicked persons are destroyed.

Another sloka speaks about the truth that when all sins of a person accumulated from previous births come to an end, then only intense love for Ramayana is developed.

Incarnation of Lord Vishnu

There is a clear mention in Valmiki Ramayana that Lord Vishnu assured various gods on their request to ^{eliminate} ~~vanish~~ demons from the earth because of their brutal assaults on thousands of saints and sages, that He will take birth in four forms (brothers) as sons of king Dashratha.

In the same context He also assured that He shall rule over the world for eleven thousand years.

Hanuman's introduction of Ram to Ravan

As Hanuman ji knew the absolute divinity of Shri Ram, he told this truth to Ravan and asked him to release Sita ji or face consequences of destruction of his whole clan. Hanuman ji says:-

"Shri Ram is capable enough in finishing the whole creation and ~~creating~~ again creating a new one".

He also reminds Ravan that Shri Ram is equal to lord Vishnu in valour and ~~vigour~~ ^{among all} vigor. There is no one ^{in whole of} gods, demons, human beings, animals, birds and other living beings who could ^{engage him in battle} combat with him. After committing ~~such~~ such a crime against Shri Ram (abducting Sita ji) it is impossible for you to live any longer. Even four-headed Lord Brahma, three-eyed Lord Shiva and also the king of gods Indra cannot ^{face} ~~stay before~~ Shri Ram in ^{battle} ~~a war~~.

Episode of Parasuram

Prior to this, episode of Parasuram ji proved the supreme divinity of Shri Ram beyond doubt. In Tulsi Ramayana Parasuram ji appears just after the breaking of the ~~Shiva's~~ ^{Sita ji's} bow by Shri Ram - a condition put up by ^{her} ~~her~~ father king Janak for ^{marrying} ~~marrying~~ daughter Sita ji. ^{her marriage} While in Valmiki Ramayana Parasuram comes on the scene on way back to Ayodhya by Shri Ram, Sita ji, Lakshman ji and others. Without being conscious of the supreme divine status of Shri Ram, Parasuram ji made many egoistic statements and even challenged him to make himself worthy of fighting against him ^{by placing} ~~provided he could fix~~ arrow on the bow of Lord Vishnu being in his possession. Upon hearing it, Shri Ram in no time, forcibly snatched the bow as it was the limit of insults inflicted on him. He tolerated up to the point because of elderly presence of his father Dashratha and also Guru Vashistha and Guru Vishwamitra.

Now Shri Ram said angrily - "Well, see my vigor^u and valour. I have been tolerating^{you} to this extent only because of your being a Brahman and also a friend of my Guru Vishwamitra. I will still not use this sure killer arrow against you but it ~~will~~ will certainly take away all of your divine powers gained after severe penance, ~~disrestricting~~^{restricting} your movements to various lokas i.e. worlds. The arrow after fixing upon the bow, cannot remain ineffective. It has to hit a target."

Parasuram was amaged³ to the extent that he became motionless for a while and his divine power in ~~form~~^{the} of a bright light came out from his body and entered into the divine body of Shri Ram. Parasuram spoke at last :-

"No doubt, you are Lord Vishnu ^{the} the killer of demon Madhu"

The knowledge of Dashrath about Shri Ram

Sometime after reaching Ayodhya, king Dashratha decided to make Shri Ram crown prince of his vast kingdom. Special virtues of Shri Ram were narrated at the time - "All the four sons of king Dashrath like his own four arms were very dear to him. One of them, Shri Ram, because of his many qualities was more loving. One more reason - he was eternal Vishnu ^{incarnated} personified ~~who incarnated~~ with a resolve, on the request of gods, to ~~kill~~ kill great monster Ravana."

Ram embodiments of Dharma

Shri Ram alone killed fourteen thousand demons including their chieftains - Khar and Dushan in an encounter whom Ravan considered as equals to him in valour and atrength. Could this be ever possible by even ^{an} bravest of ^{an} brave person? That proves beyond doubt the super^{natural} powers of Shri Ram.

In another ~~st~~ episode, Mareech tried his best to persuade Ravan to end enmity with Shri Ram when ^{later} came to him with a request to ~~imitate himself in the form of a golden deer~~^{assume} so that Sita ji gets attracted towards him for most beautiful skin. Thus she would request Shri Ram to kill him for her and during the process he (Ravan) will try to abduct Sita ji with his own deceptive ~~xxxx~~ appearance ~~in form of a monk~~.

Mareech had already tasted the effectiveness of Shri Ram's arrow ~~✓~~ thrown hundreds of miles away in a sea by a single shot. So he told ~~Ravan~~ very clearly that the moment Shri Ram will look angrily towards ^{him (Ravan) in a sea} you ~~in a war~~, your life will come to an end. He himself could remain alive inspite of the hitting

Now Sam said angrily - "Well, you say you are
I have been waiting for this extent only because
I have a husband and also a friend of my dear friend.
I will not see him killed after you have not
certainly take away all of your divine power. I have
known, I have seen your movements to various places
I know. The arrow that is fixed upon the bow, cannot
be ineffective. It has to hit a target."

Thereafter was asked to the extent that he became
one for a while and his divine power in form of a
light came out from his body and entered into the divine
I have. Thereafter spoke at last -
"No doubt, you are Lord Vishnu, the killer of demon Mahish."

Chapter 10 - The death of Lord Vishnu
The death of Lord Vishnu, King Dasharath, decided
I will not spare anyone of his vast kingdom. Special
I will have him executed at the time - "All the four
I will have him like his own four arms were not, but in
and of that, that has become of his many qualities was
valued. One more reason - he was eternal Vishnu personified
I have with a resolve, on the request of gods, so he will
never have."

Chapter 11 - The death of Lord Vishnu
That day alone killed Lord Vishnu. Chandra and Janaka including
Dasharath - Lord and Vishnu in an enormous room have
I have as equal to him in valor and strength. Could this
be possible by even presence of divine power? That power
I doubt the supernatural power of this man.

In another episode, Dasharath asked his best to persuade
to end himself with this man who has been to his wife
I have to make himself in the form of a golden deer to
I have I have attacked him for his power.
I have would request that he to kill him for her and
I have (I have) will try to shoot him with
I have I have appearance in form of a deer.

Thereafter had already tested the effectiveness of this
arrow - I have I have of this way in a way by a single
I have I have very clearly that the moment that he
I have I have I have I have I have I have I have I have
I have I have I have I have I have I have I have I have
I have I have I have I have I have I have I have I have

of Shri Ram's deadly arrow because later did not want to kill him. Since then he has been seeing Shri Ram everywhere and in every object.

Mareech further reveals in two lines his correct knowledge of ^{his}divine virtues of Shri Ram and Sita ji when he says in 37th Sarga of Aranya Kand :-

रामो विग्रहवान् धर्मः साधुः सत्यपराक्रमः ! राजा सर्वस्य लोकस्य
न तस्य वैदेहीं रक्षितां स्वेन तेजसा । इच्छते प्रसूयते प्रमामिव विस्वतः ॥
देवानामिव वासवः ॥

"Ram is Dharma incarnate, saint and truthful. He is ruler of the whole world as Indra of gods. How do you intend to take away his consort Sita by force? Can anybody take away brillaince from the Sun? !She is well protected by her own spiritual power."

Shri Ram speaks of himself

There is very interesting episode in Ramayana about crossing over of Vibhishan to the side of Shri Ram after Ravan kicked his brother out of Lanka. When the news flashed about the impending surrender, Sugriva, the chief of the monkey army had his own doubts about the genuineness of his case. When Shri Ram came to know his mind he told Surgiva in clear terms "O king of monkeys, Vibhishan may be a villain or a saint, could ever these demons harm me in a slightest possible manner?"

He further adds - "Whenever I want, I can kill all the demons and semidemons like Pishach, Rakchhas, Yaksha etc. just by a tip of my finger.

He continues "May he be Vibhishan or Ravan himself, let him come. I have pardoned him already."

In this context he spoke of his eternal vow to pardon and protect a person for ever who surrenders and just says to me "I am yours," I make him fealeless among all living being".

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥

These words of Shri Ram though spoken in human form actually speaks of basic characteristic of God Himself. His devotees and dependents always remember this vow full of divine grace and kindness for getting inspiration and inner strength and thereby feeling reassured and protected.

...the world is a very small place. ...the world is a very small place. ...the world is a very small place.

...the world is a very small place. ...the world is a very small place. ...the world is a very small place.

...the world is a very small place. ...the world is a very small place. ...the world is a very small place.

...the world is a very small place. ...the world is a very small place. ...the world is a very small place.

There are many episodes connected with the battle of Lanka which clearly speak of the divinity of Shri Ram. But there are some which create confusion and doubt if viewed in pieces without ^{and out of} full reference and proper context. ^{to the} mention one, an ^{often} repeated version of Shri Ram when he ^{is} responds to praises showered on him by various gods mentioning his divine origin and form. (Shri Ram says):-

आत्मानं मानुषं मन्ये रामं दशरथात्मजम् । सोऽहं यद्य यत्प्रयाहं भगवांस्तद ब्रवीतु ॥

"O gods | I consider myself a human being - son of Dashrath. What I am and from where I have come, you may better tell me."

Lord Brahma speaks of Ram's divinity

In this connection many scholars blissfully miss the statement of truth narrated by Lord Brahma in 19 slokas proving thereby that Ram is supreme God Vishnu, keeper of Sudarshan Chakra with no beginning and no end. He had incarnated in the form of fish, boar, Vaman and Krishna. He himself is Lord Vishnu and his wife Sita is Lakshmi. He is creator and destroyer of the universe. Lord Brahma further says that he is Ram's heart and Goddess Saraswati ji is his tongue. The whole universe does not exist without Ram.

What Shri Ram said about his ~~own~~ own human identity does not in any way contradict his reality. What else a person of highest qualities like him could have said about himself under the circumstances mentioned above. In fact all the great incarnations have revealed their supreme divine identity only under ~~many~~ compelling circumstances - either with a view to gratify a genuine devotee or a saint or to create a terror in the hearts of wicked demons.

What to speak of Lord Brahma, embodiment of Supreme knowledge, even the wife of the enemy Ravana, Mandodari, was aware of Shri Ram's supreme divinity. She narrates the relevant truth while crying over the dead body of her husband in the battlefield.

She says in Yudhakanda :-

व्यक्तमेष महायोगी परमात्मा स्नातनः

अनादिमध्यनिधनो महतः परमो महान् । तमसः परमो धाता शैब्यकृगदाधरः ॥
 श्रीवत्सवक्षा नित्यश्रीरजयः शाश्वतो ध्रुवः । मानुषं रूपमास्थाय विष्णुः सत्यपराक्रमः ।
 सर्वैः परिवृतो देवैर्वा नरत्वमुपागतेः । सर्वलोकेश्वरः श्रीमाल्लोकानां हितकाम्यया ॥
 स राक्षसपरीवाहं देवशत्रुं भ्यावहम् । इन्द्रियाणि पुरा जित्वा जितं त्रिभुवनं त्वया ॥
 स्मरदिभिरिव तद् वैरमिन्द्रियैरेव निर्जितः । यदैव हि जनस्थाने राक्षसैर्बहुभिर्वृतः ॥
 खरस्तु निहतो भ्रोता तदा रामो न मानुषः । यदैव नगरि लंका दुष्प्रवेशां सुरैरपि ॥
 प्रविष्टो हनुमान् वीर्यात् तदैव व्यथिता वयम् । क्रियतामविरोधाय राघवेणेति यन्मया ।
 उच्यमानो न गृह्णाति तस्येयं ~~धृष्ट~~ व्युष्टिरागता ॥

"Assuming a human semblance, prompted as He was by the ~~desire~~ desire to do good to all the worlds and surrounded by all the gods, who had taken the form of (so many) monkeys, evidently the celebrated Lord Vishnu of unfailing prowess, the eternal Supreme Spirit, a great master of yoga, the gracious Ruler of all the (three) worlds, as well as their sustainer, who has no beginning middle or end is supremely greater than the great and stands (eternally) beyond darkness (ignorance) who carries a conch, a discus and a mace (on His person) ~~and~~ and ~~is~~ is distinguished by the (mark of) Srivatsa (a curl of white hair) on the breast, who is constantly endowed with fortune, is invincible, everlasting and perpetual, made short work of you, a terrible ~~an~~ enemy of gods, along with the ogres who surrounded you. After subduing the senses (including the mind, the internal sense) (all) the three worlds were conquered by you (in the course of the austerities practised by you) by the senses themselves (who have ceased to cooperate with you) as though they recollected their old grudge against you (occasioned by their discomfiture at your hands). The moment your brother, Khara, was actually killed by Shri Ram in Janasthana, even though surrounded by numerous ogres, it became evident that Shri Ram was really no mortal. (Nay) we (all) felt perturbed (about our future) the moment Hanuman penetrated by dint of his prowess deep into the city of Lanka, which was difficult to penetrate into even for gods. This nemesis has come upon you since you did not heed my advice. You were being (repeatedly) admonished by me to the effect that no hostility should be entered into with Shri Ram (a son of Raghu). (Gita Press translation)

Valmiki Ramayana depicts Sita ji as inseparable Supreme energy of Shakti of Shri Ram. Nevertheless, there are many episodes where in Sita ji like her husband Shri Ram behaves

as any ordinary human being would do under those circumstances. After killing of Ravan, when Sita ji comes to Shri Ram, the later, in ^{her} presence of millions of monkeys and gods including Lord Brahma, expresses doubts ⁱⁿ about the purity of her physical body because of her living in custody of Ravan a behaviour not in keeping with the dignity of a great man or a divine person. Sita ji replies back - "O brave, why do you say such unreasonable and harsh words like an ordinary person says to her very ordinary wife."

She immediately ordered Lakshman ji ^{in face of} younger brother of Shri Ram to prepare a burning pier for her ^{view} and she jumped into it. After a few moments, ^{in face of} under ^{view} per view of the same vast audience the fire god appeared in person and testified the purity of Sita ji. Thereupon Shri Ram accepted Sita ji who remained unaffected by the fire, saying - "Had he not invited the fire test of her wife, people would have called him a passionate and foolish person."

Shri Ram further says- Sita ji is purest of pure among all the three lokas (worlds). I cannot leave Sita ji ^{in her} ^{just} same ^{as} as a great person cannot leave his fame."

Sita ji could face this unparalleled test and come out with flying colours only because of her divine personality. It was reconfirmed in the last moments of her life. In this episode, Sita ji is again called upon to prove her fidelity. She prays to Mother Earth "O | mother, if I have remained faithful to my husband all along my life and not thought of any other man even in dreams, kindly take me unto you." After she repeated it three times, the earth broke into two pieces then and there. Goddess Earth appeared in person sitting at glittering gold throne. She took Sita ji in her motherly lap and disappeared under the earth while every body looked on helplessly ^{by} including Shri Ram. The birth and the end, the ^{proves} appearance and the disappearance of ^{is the} a supreme power of Shakti ~~has never been the same as of any ordinary human being.~~

Dasrath speaks

After the God of fire Agnidev testified Sitaji's purity in person, all the gods showered flowers on both Sita and Ram. Dashrath ji, the deceased father of Shri Ram, also appeared at the site and embraced Shri Ram with all the sentiments

ordinary human being would be under these circumstances.
Lips of Sava, when she is asked to tell her, she
in presence of millions of nobles and gods including
them, expresses doubts about the purity of her physical
cause of her living in custody of Sava's behavior
connected with the dignity of a great man or a divine
Sita, it replies back - "O Sava, why do you say such
things? I have been like an ordinary person since
a very ordinary wife."

The immediately ordered Lakshman to bring a mirror of
Sita to Sava. Sava took the mirror and saw her face.
Sita, when she saw her face, she was surprised and
said - "O Sava, why do you say such things? I have
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and fatherly affection. He spoke to Shri Ram - "I came to know your real identity only today through the great gods present here. Supreme God himself incarnated in your form to kill Ravana."

वधार्थं रावणस्यैव विहितं पुण्योत्तमम्

Thereafter Dashrath told Sita ji - never be angry with Ram over this event of sacrifice (fire test). He is your well ~~wisher~~ wisher and he has created this situation with a view to make the world know about your purity. This incident will leave other woman's fame ~~far~~ far behind." Dashrath ji, then left to Indralok by the same plane - 'Viman'.

Hanuman ji and Pushpak Viman

Shri Hanuman ji, incarnation of Lord Shiva, proved himself the greatest DASA (attendant) by his ^{most} sincerest and ~~unparalleled~~ unparalleled service to Shri Ram who considered himself a debtor to Hanuman ji. The divinity in Hanuman ji is well proved by the very fact that he was blessed by Sita ji a rare boon to be alive for ever - 'Amar'.

What to speak of such great personalities, even the non-human objects connected with Shri Ram were divine in nature. The super-natural weapons given by such great Rishis like Vishwamitra and Agastya to Shri Ram, were invisible to others and remained in the heart of the Master. They used to come out on calling for the sure shot to be returned back to the master again after hitting the target.

The legendary Pushpak Viman ~~though it was~~ a flying plane, but it used to attend ^{upon} his supreme master ~~Shri Ram~~ (originally belonged to Kuber, forcibly taken away by Ravan) in the human form.

After Shri Ram's coronation, Kuber decided to send Pushpak again to Ayodhya to be in his permanent service. He appeared before ~~x~~ Shri Ram in a very bright human form. Shri Ram paid his respect by offering him flowers, rice-puffs and sweets. God Pushpak gave Kuber's message to Shri Ram and requested to take him into his own service. Ram thanked him and Kuber for the great gesture and assured Pushpak that he would call him in hour of need.

When Pushpak disappeared from the site, Bharat ji, a younger brother of Shri Ram and a witness to this scene said :-

"O | bravest of braves, you are God personified. It is why, under your reign even the non-human being speak like human beings."

cherly affection. He spoke to Shri Ram - "I came to
your real identity only today through the great gods
of here. Supreme God himself incarnated in your form
in Ramana."

Shri Ramana said that he never in any
form over this event of incarnation (this form). He is
well known with and he has created this incarnation
in a view to make the world know about your person. This
incarnation will leave other women's form far behind.
He then left to Indralok by the same plane - "Vijaya".

Shri Ramana's incarnation of Lord Shiva, Ramana himself
in the form of Shri Ramana (attendant) by his incarnation and
supernatural supernatural service to Shri Ram who considered
himself superior to Ramana. The divinity in Ramana is
a very great by the very fact that he was blessed by Shri Ram
a rare thing to be alive for ever - "Ramana".

When to speak of such great personalities, even the
non-human objects connected with Shri Ram were divine in
nature. The supernatural weapons given by such great saints
like Vishwamitra and Agastya to Shri Ram were invisible
to others and remained in the heart of the Master. They
used to come out on calling for the same and so he returned
back to the master again after hitting the target.

The legendary Pushpak which is a flying
plane was used to extract his supreme power from Shri Ram
originally belonged to Kubera, forcibly taken away by Ravana
in the human form.

After Shri Ram's coronation, Kubera decided to send
Pushpak again to Ayodhya to be in his permanent service.
He appeared before Shri Ram in a very bright human form.
Shri Ram paid his respect by offering him flowers, etc.
But he requested God Pushpak to give Kubera's message to Shri
Ram and requested to take him into his own service. Ram
thanked him and Kubera for the great gesture and assured
Pushpak that he would call him in hour of need.

When Pushpak disappeared from the spot, Ramana is a
younger brother of Shri Ram and a witness to this scene said -
"O! blessed of heaven, you are God personified. It is
why, under your form even the non-human being speak like
human beings."

In Tulsi Ramayana, the story of Ram has been narrated in the form of question and answers between Parvati and Shiva, the former asking and later replying. After many questions, Parvati asked in the end :

बहु रि कहहु कस्नायत्न कीन्ह जो अचरज राम
पूजा सहित रघुवंसमनि किमि गवने निजधाम ।

"Therefore, relate O gracious Lord, the miracle done by Ram - to proceed to his divine ~~abode~~ abode along with all his subjects."

By way of this question Goswami Tulsidas tried to point out a wellknown and important episode of story of Ram which has not been dealt in detail in his Ramayana. This episode is first of ~~its~~ its kind in whole human history where the whole subjects of the greatest king on earth which include even insects, trees, plants, etc. along with the brave monkeys and bears capable of changing into human forms at will followed their mentor to an end by entering into deep waters of Sarayu. It was not a suicide pact as some people ignorant of the divine aspect of the life of Shri Ram, ~~were~~ ^{are} misinterpreting. It was an example of ^{being once} blessed devotees who ^{had} ~~once~~ came in contact with Supreme God even when he came in human form could not bear the ~~unbearable~~ separation. ~~An impossible in the divine realm.~~ The relationship between king Ram and his subjects was that of ^{sub between} a relation of God with his awakened souls, Parmatma with Atma.

As Ram entered into Sarayu he transformed into his original form of Lord Vishnu and he asked Lord Brahma who was present there at the most rare and auspicious occasion, to grant the whole assembly of men, animals and other objects the same ~~divine~~ divine world as of his own. Thereupon Lord Brahma granted every one of them the Santanika Lok close to his own abode accomplished with all the merits of Brahma. Sita ji had already entered into ~~the~~ the abode of Mother Earth and Lakshman ji went back his own in a different way. Subsequently, Shri Ram came to know about his own impending end after eleven thousand years of his life. He thought to transfer the reigns in the hands of his most beloved brother Bharat. But he told Shri Ram in clear words that he could not think of his ~~own~~ own entity without him and he was bound to follow him. Shatrughna also decided the same way. Shri Ram had to fulfill the wishes of his remaining two brothers by taking them with him to face their unprecedented divine end. Hanuman, Vibhishan, Jambvant, Mainda and Dwivida were advised to remain on earth. Hanuman ^{ji} said: "As long as your divine saga will remain on earth carrying out your orders."

As was the appearance of Shri Ram in four arms before his mother Kaushalya, so was his end in the form of Lord Vishnu and in between various episodes amply prove the divinity of Shri Ram as an incarnation of Lord Vishnu. He certainly played the role of a most ideal human being capable of inspiring the whole humanity for many many years to come.

As was the appearance of Shri Ram in form of a
his mother Kausalya. He was not in the form of Lord
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